

# THE CORRESPONDENT.

MAGNA EST VERITAS ET PREVALEBIT.

No. 17.

NEW YORK, NOVEMBER 17, 1827.

VOL. 2.

## CORRESPONDENCE.

### CALUMNY REFUTED.

Mr. Editor—As I have been denied defending myself in the *Dover Republican*, which inserted the infamous Christian abuse of Mr. Thayer of the *Essex Gazette*, in addition to his own article of the 7th of August, thereby proclaiming his paper to the stranger, foreigner, and subscriber a paper for abuse without redress, I am happy to meet with so suitable a vehicle as your *Correspondent* to reply in, and which I did not know existed until the *Zion's Herald* at Boston informed me, in his article on my advertisement which appeared in the *Dover Gazette* on July 31st, the 7th no., vol. 2d of which came to me by post, unlooked for, on September 12th.

The priests have taken the alarm at my list of moral blasphemy appearing in a country of impure puritans; and Mr. Thayer, in his Christian charity, "which suffereth long and is kind," "is not easily provoked," "thinketh no evil," "rejoiceth not in iniquity but rejoiceth in the truth," has designated me a *wretch*, and called upon my employers to "*frown indignantly*" upon me. Such is his idea of Christian "civilization." Though he feigns to give "no cause to liberalists to complain of persecution," yet, as far as his pen could do it, he has endeavored to deprive my family of support, because I have conscientiously, with a view to public good, called their attention to the discovery of righteousness, which is *truth*, and have dared to exercise my right of advertising, in this free country, without consulting or asking permission from any one but the printer, and lay before the public the bare names of the forbidden fruit of the tree of knowledge.

They have advertised for me gratis that which Mr. Mann, of the *Dover Republican*, refused to do for payment; and have, agreeably to my motto and wish, contributed to excite inquiry and promote the sale of my books, by the means used to deter their circulation. It has been the practice of priests in all ages to the present day, whether Jew, pagan, Mahometan, or Christian, to denounce that which is opposed to the foundation of their religious dogmas, similar to the *Zion's Herald*, as "the demoralizing works of infidel writers;" and the editor affects to be astonished that any respectable paper in the United States should insert both sides of an important public question. To have the manliness to be liberal and impartial; "to be bold enough to be honest and honest enough to be bold," he bewails as a proof of depravity. The priestly *Portsmouth N. H. Repository* uses the same cant phrase of "demoralizing trash," and says "they are a set of the worst books ever printed," in his article on

my advertisement, which he styles "Unblushing Infidelity." The *Essex Gazette* denounces them as "horrid blasphemy and disgusting obscenity."

I know of no "demoralizing trash" or "disgusting obscenity" in the books I have advertised, unless it be such as may be extracted from the Bible, and exposed as such. I can assure these Christian editors that their religion is as "horrid blasphemy" to me as mine may be to them. It is the duty of the moralist to blaspheme that which he considers to be false; but the blasphemy which is founded in *truth* cannot be "horrid;" and truth is not to be discovered by a partial prejudice to *one side* of the question, but by a careful, industrious examination of both. These publications were written to show that religion and morality cannot associate together any more than falsehood and truth can associate; that the Christian religion is physically and historically untrue; and, if so, it must be the "demoralizing trash," and the "profession" of it a degradation or "*discredit*" to the *lives* of its votaries, because the vice of idolatry is a degradation to man.

I know of no book that describes more pointed obscenity than is to be found in the Bible; and, were some of these scenes to be delineated by the painter, they would form fit subjects to embellish a brothel. Besides the demoralizing, horrid freaks of wholesale butchery attributed to the being whose tender mercies are said to be over all his works; the shameful incest of Lot and his daughters—of Judah and Tamar, Abraham, his wife, and his servant maid Hagar—the scenes described at Sodom, and the Levite's concubine—Absalom going in unto his father's concubines in the *sight* of all Israel—the ravishment of Tamar by her brother Ammon, and of Dinah by Shechem, and the "disgusting" story of Onan. As well may the priests call the amorous songs of the present day typical of Christ and his church as Solomon's songs; and it is but rare the most vulgar describe sexual intercourse so plain as Solomon and Ezekiel. See chap. 1st verse 13th, chap. 7th v. 1st, chap. 2d v. 6th of "Solomon's Songs," and chap. 23d, v. 3d of "Ezekiel." If the periodical edited by Richard Carlile, entitled "The Moralist," which incorporates the moral precepts of the Bible, excluding its immorality, and contains original moral essays, with the wise maxims and moral essays of the ancient philosophers; if this be one of the "bad books," then the Bible must be a shocking bad one, indeed.

The Boston *Zion's Herald* asks, "What will a generous, patriotic, high minded lover of his country think when he reads in a newspaper that a *caricature* print of 'the Bible God,' the glorious being on whom his fathers and Washington called, and in whom they trusted, might be purchased for 22 cents? This subject concerns the patriot and moralist as well as the devoted Christian." Mr. Thayer likewise "appeals to the patriotic, the moral, and religious feelings," and Mr. Mann says the correctness of Mr. Thayer's remarks is *unquestionable*.

It is paying but a poor compliment to republican patriotism, or to the "*high minded* lover of his country" and moralist, to say that it consists in endeavoring to prohibit a free investigation into the merits of the established institutions and habits around him. As an advocate for free discussion, and having risked prosecution for the open vending of publica-

tions advocating the republican principles of this government in a monarchical country, I question but that I may lay as great a claim to the title of generous, patriotic, high minded lover of mankind as any of the priests of the *Zion's Herald*. As falsehood is immoral, he acts the part of an immoral man, and is the low minded misanthropist that endeavors to retard the progress or the developement of truth by prohibiting free discussion. As truth can only be discovered by free inquiry, it is the duty of the moralist even to make sacrifices to support it, because his interest is allied to the public welfare.

It is to the priests, and the ignorance of men generally, that we are indebted for such hideous representations of God as are to be found in the books called *holy*. If the print of the Bible God be a "*caricature*," his Bible description is one. This god of the Jews and Christians, or the trinity in unity, is sketched from Rev. chap. 1st, v. 13, 14, 15, 16; Psalms chap. 18th, v. 8, 11, and Habbakuk chap. 3, v. 4. The intolerants in England attempted to prosecute for the vending of this print; but Mr. Hobler, a lawyer, told the mayor of London it could not be done without prosecuting the vending of the Bible, also. As well may the engraving of the Hindoo deity Ganesa (which appeared in No. 11 of the Wesleyan Missionary quarterly paper for March, 1823) be called a *caricature* by the Hindoos, as this print. Both are founded in ignorance, though they profess to be emblematical. The elephant's head of the "Hindoo God of Wisdom" is as consistent as the two edged sword and the horns coming out of the hands of this print; and the custom of invoking his protection on all occasions is similar to the Christian.

Richard Carlile, of London, the publisher of this print, says, in his *Republican*, vol. 13, no. 1, "I perceive it to be a fair sketch of certain descriptions found in a book which we call the Bible, and by no means a '*caricature*,' nor exhibited by me as a likeness of *any thing in existence*." And "The print is an exhibition of the ignorance of mankind about the questions of those powers, or that power, which they concentrate under the name of God or Deity. By me it is meant to instruct and not to offend." And, in no. 2, vol. 11, he says, "I have seen religious descriptions of the Bible God quite as ridiculous as this print. In one Bible, I have seen the God made with a face as the sun is drawn, and all the lower *limbs* clad in armor. In a Roman catholic missal, I have seen the Holy Ghost *overshadowing* the *Virgin Mary*; and the representation was that of *sexual intercourse*, the middle of the body being enveloped in a cloud." [Here is Christian *obscenity* and *horrid blasphemy* for you, Mr. Thayer.] "Doctor Parkhurst has a representation of the Deity, I am informed, with *four heads* and a *cloven foot*, as mentioned in the book of Revelations. If my print of the Deity be taken into a court of law, I must take with me all the similar prints published by other persons; and a pretty collection it shall be." His Satanic Majesty would likewise have been exhibited, if as creditable authority as a Bible description of him could have been found. Dr. Parkhurst's Deity may do for him, as it displays a *cloven foot*.

It is not to the *example* of my "fathers," or to Washington, that we must look as a proof of the existence of a supernatural intelligent being called God, but to the demonstration of the existence of such a "glorious

being in whom they trusted." What *knowledge* have my fathers or Washington communicated to the world in proof of their Deity? None that I know of. Nor am I aware that "the light of the philosophy" of my fathers, of Washington, or of any of the priests of the present day, is any thing but "a baneful gleam, to bewilder and lead to ruin" or idolatry. If they have communicated any thing more than supposition, or ignorance, I for one should be happy to be informed. In the absence of *knowledge* for its foundation, it must be idolatry, and the doctors in divinity mere quacks in their profession. It is even more degrading to man than the pagan worship of the sun, as there is more reason for feeling a reverence to a tangible object, the source of vegetation, than in rendering ourselves slaves to the Bible Deity.

To show how deliberately these Christian editors can assert without the least inquiry, Mr. Thayer tells his readers that "he believes Carlile is not yet liberated," and that "the sale of his books was suppressed;" and the *Repository* says, "they are same for the publication of which Carlile was punished in England." Mr. Thayer's belief and that of the people of England are at variance in this instance, for the newspapers had much to say on his liberation, and on so extraordinary an imprisonment of six years for the publication of only two of these "same" publications—Paine's *Age of Reason* and Palmer's *Principles of Nature*. Mr. Carlile was liberated on Nov. 18th, 1825. I was in company with him in April last, and saw him after a visit to some of his friends in the country for the benefit of his health. He was quite recovered, and no doubt will do the priests much more mischief. His shop has been kept open, and his publications have been sold freely before and since his imprisonment. It is one of the best book shops in appearance and *moral* worth in London.

I consider it my duty to make this public statement that I did not compromise with the Dover Manufacturing Company, as the editor of the *Dover Republican* (or some one else for him) insinuated, by saying "the paper containing the advertisement did not reach the presiding officer in Boston until Friday last. A *special* meeting of the board of directors was called the same evening, and a committee appointed to visit Dover, who, by availing themselves of the mail stage, arrived on Saturday noon. The subject has since been fully investigated, and we believe the community may rest satisfied that any exertions to infuse the *poison* of *atheism* into the public mind will prove abortive." The *Repository* of the 16th of August echos the above preamble, in substance, and finishes by saying "The *Dover Republican* states that the effort to spread moral poison will be ineffectual." I can assure these editors that "the community may rest satisfied" I have unreservedly sold these publications since my advertisement, (which appeared as often as I contracted for,) and will continue to sell them, as a matter of fair play and free discussion, until I am convinced of religion being well founded. I have done this in the face of a government partly composed of a set of bloated, hypocritical tithe eaters, and at a time when the hag superstition was glutting herself with victims; and shall I be denied my *right* and *liberty* of free discussion in this so much boasted free country!

Mr. Thayer says he "hopes they will frown indignantly on the wretch who has the hardihood thus to attempt the destruction of their religious



and civil institutions—to invalidate the obligations which religion and morality impose—and, finally, to destroy the best hopes of man as a social and immortal being.” My *hardihood* in opposition to religious institutions proceeds from as pure motives as the hardihood of the primitive Christians in opposition to the pagan idolatry. But what have I attempted against your *civil* institutions. It was your republican system of government, and the opportunity this gave of promulgating truth, that allured me to accept of my present engagement. I only wish “to invalidate” that which is ill founded, and only “to destroy” such *hopes* as are chimerical. The “obligations that *morality* imposes” I know it is my interest and duty to attend to, because on them rest the happiness and well being of mankind. But I know nothing of the obligations of *religion* that relate to morality. To me it appears separate from morality—allied to falsehood; and that man cannot call himself a lover of truth, but acts immorally, who attempts to retard free discussion. Unrestrained inquiry is the only way to beat down bad systems, and make virtue predominate over vice.

It is not true that my motive was to “give myself *currency*” by claiming a connexion with the Dover Manufacturing Company, and “avowing myself as their pattern designer,” as the *Repository* states; yet I will admit it may appear so. I did it as a matter of address, as the street I reside in is new and nameless, built and tenanted this summer. I found myself at a loss for a proper address: I could have given myself *currency* in the same way in England if I had had the motive attributed to me; but I did not require it, nor do I now. I am sorry I did so avow myself; but it no more than *true*. The *Repository* says, “this foreigner ought to have known, before he set foot in New England, that this is a Christian country, and that Christians look upon such men as he is with feelings of mingled pity and disgust.” That foreigner knew, long before he engaged himself for Dover, the character of the place he was coming to; and, the more Christian it was, the greater the necessity for anti-Christian publications; so that “the man has certainly (*not*) mistaken his market.” Wherever Christianity exists is the right market; and, though you may boast of your missionary progress, and reviving the superstitious and ignorant to the practice of Christianity, you only pull down one idolatry to set up another; while “infidels nearer home” are increasing, and becoming more formidable as knowledge spreads. Your “good tidings,” which have been only *good* to the priests, and “everlasting gospel,” which will only *last* so long as you can keep people ignorant, have been well discussed publicly in England, and exposed as false in all their bearings. That discussion rebounds on America, and will find its way wherever your missionaries have carried their knapsacks, until the “*hag superstition*” be banished from civilized nations and give place to the Goddess of Reason, which will consummate the true millennium of man.

I should suppose the *Repository* is opposed to the missionary system, as the missionaries might be told by those to whom they are sent the same as he tells me, that they ought to have known theirs was not a Christian country, and that they looked upon them with pity and disgust. Until I am convinced of the truth of religion in any shape, I

must look upon it and its professors with as great "pity and disgust" as they say they look on me and my opinions.

JOSEPH LAWTON.

Dover, N. H., Nov. 3d, 1827.

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THE QUESTIONS OF ZAPATA.

*From the French of Voltaire.*

Continued from page 234.

54. You will perhaps have the goodness to inform me how the devil was enabled to fly away with God; and likewise in what part of Galilee the hill was situated whereon they alighted, and from which they could perceive all the kingdoms in the world. The account of the devil promising all these kingdoms to God, provided he would fall down and worship his satanic majesty, may be severely criticised by those who merely take common sense for their guide; a few words, then, in recommendation of this marvellous story, will not be at all superfluous.

55. I request of you, also, as you are in the habit of attending marriage feasts, to tell me how God, who also went to a marriage feast, could condescend to turn the water into wine for the use of those who were already inebriated.

56. When, towards the end of July, you may be seated at the breakfast table enjoying the delicious flavor of the fig, I hope you will not refuse to explain to me, why God, when he found himself hungry, sought for figs at the commencement of March, which was not the season for figs.

57. After all these sort of prodigies have been explained, and the truth of them demonstrated, it will then be necessary for me to state that God was condemned to be crucified for the original sin. But suppose it should be replied that the question of original sin was never found to be hinted at either in the Old or the New Testament; that it is only said Adam was condemned to die on the day on which he should eat of the tree of knowledge, but that in fact he did not die; and that Augustine, bishop of Hippo, the *ci-devant* manicheen, was the first who broached the system of original sin: I declare, that, not having for my auditors the people of Hippo, I may make myself appear very ridiculous, by talking much and yet saying nothing to the purpose. For when certain disputants explain to me that it was impossible God should be punished for an apple that was eaten four thousand years before his execution took place; that it was impossible that in ransoming the human race he should not ransom it, but leave the whole of it, with the exception of a few elect personages, within the fangs of the devil; I can only reply to this by some empty verbosity, and then shall be obliged to conceal myself through shame.

58. Communicate to me your enlightened ideas respecting the prediction made by our Lord, as recorded in the twenty-first chapter of St. Luke. Jesus says expressly that he will come in the clouds with great power and magnificence, before the generation to whom he addresses himself shall have passed away. He has, however, falsified his words, for he did not come in the clouds. If indeed he did come mounted on some of the dense vapors that float around our globe, it must be acknowledged we know nothing

of it: inform me what you know respecting this matter. Paul the apostle says also to his Thessalonian disciples, that they shall sail on the clouds along with him in order to meet the Lord Jesus. Why did they not make this voyage? Is it more difficult to sail on the clouds than to mount to the third heaven? I beg your pardon, but I must confess I like the clouds of Aristophanes far better than those of St. Paul.

59. Shall I assert with St. Luke that Jesus ascended into heaven from the little village of Bethany? or shall I insinuate with St. Matthew that he took his stupendous flight from Galilee? or shall I urge the opinion of a certain grave doctor, who said that Jesus had one foot in Galilee and the other in Bethany, when he started for the empyreum? This opinion appears to me to be the most probable; however, as regards this matter, I wait for your decision.

60. I shall perhaps be asked whether St. Peter was ever at Rome. I shall make answer that without doubt he was pope there for twenty-five years; and the grand reason I shall give for this assertion is, that we have extant an epistle of this good man, who did not know either how to read or to write, and that this epistle is dated from Babylon. There can be no replying to this, but I wish I had something to urge that was even still more convincing.

61. Inform me why the creed which is denominated the apostle's creed was not written till the time of Jerome and Rufin, four hundred years after the time of the apostles? Tell me, also, for what reason the first fathers of the church never quote any other evangelists than those that at this day are called apocryphal? Is not this an evident proof that the four canonical books of Matthew, Mark, Luke, and John, were not then in existence?

62. Are you not grieved, as well as myself, that the primitive Christians should have forged so many execrable verses, and have attributed them to the Sibyls; that they should have forged the letters of St. Paul to Seneca, the letters of Jesus, the letters of Mary, the letters of Pilate; and that they should thus have established their sect by a hundred crimes which it is customary to award punishment to in all the tribunals of the world? These frauds are well known at this day to all the *scavans*. The Christians are obliged to denominate them pious; but is it not a grievous thing that your truth should thus owe its foundation to the vilest falsehood?

63. As Jesus did not institute seven sacraments, wherefore have we seven sacraments? As Jesus did not say that he was threefold, that he had two natures and two wills with one person, why do we describe him with one person and two natures? and, if he was possessed of two wills, why had he not the will to instruct us in the dogmas of the Christian religion?

And, since he has said that among his disciples there should be neither first nor last, why has his grace the archbishop of Toledo a salary of a million ducats, while mine is reduced to a mere competence?

64. I know very well that the church is infallible: but is it the Greek church, or the Latin church, or that of England, or that of Denmark and Sweden, or that of the grand city of Neufchatel, or that of those people called quakers, or that of the anabaptists, or that of the mora-

vians? The Turkish church is also to be much commended, but it is said that that of the Chinese claims a far greater antiquity.

65. Is the pope infallible at all times; that is, when he sleeps with his mistress, lies locked in the embraces of his own daughter, or when he procures a bottle of poisoned wine for the cardinal Cornetto?\*

When two councils anathematize each other, a circumstance that has happened twenty times, which council has then the exclusive claim to infallibility?

66. After all, would it not be far better to steer clear of these labyrinths, and simply preach on the efficacy of virtue? When God shall judge us, I much doubt if he will put the questions to us, Whether grace be versatile or concomitant? Whether marriage is the visible sign of a thing invisible? Whether we believe there are ten choirs of angels, or only nine? Whether the pope is above the council, or the council above the pope? Can it be a crime in the sight of God to have prayed to him in Spanish, when we had no knowledge of the Latin language? Must we be the objects of his eternal wrath, on account of having eaten on a certain day at the cost of twelve maravedis some very indifferent meat? and should we have been recompensed to all eternity, if we had dined along with you, most learned masters, on turbot, soles, and sturgeons, at the charge of one hundred piastres? You do not in reality believe all this: you think that God will judge us according to our works, and not according to the ideas of *Thomas* or of *Bonaventure*.

Shall I not render a service to mankind by announcing to them only the duties of morality? Morality in itself is so pure, so holy, so universal, so clear, of such antiquity, that it seems as though it emanated from the Deity, like to the light which is considered as the first of his works. Has not the Deity endowed man with the strong feelings of self love in order that he might pay regard to his own conversation; with benevolence and virtue that he might be able to restrict those feelings to their proper boundaries? Has he not made man subject to those kinds of wants that make it necessary for him to seek society? Has he not created him with a sense of pleasure that he might feel enjoyment, and made him liable to painful sensations to teach him to enjoy with moderation those passions that often lead to great achievements? and has he not also given us reason, the best of gifts, that we might curb these passions, and conduct ourselves properly in all respects?

Has he not, in fine, inspired all men who are united in society, with the idea of a Supreme Being, in order that the adoration paid to that Being should be the strongest link in the chain which binds society together? The savages who wander amidst the woods have no need of this knowledge; the duties of society of which they are ignorant cannot regard them: but as soon as men have assembled themselves together God manifests himself to their reason; they require that justice should be administered, they therefore adore in him the principles of all justice. God, who has no need of their own vain adoration, receives it as being necessary for them, and not for himself. With the same beneficence he implants in men a genius for the arts, without which all society would be

\* Pope Alexander the Sixth is here alluded to.



annihilated; he infuses into them the spirit of religion, the first and most natural of sciences, a science which is assuredly divine and whose principle is certain, although we draw from it uncertain consequences every day of our lives. Will you permit me to proclaim these important truths to the world?

67. If you would wish me to conceal the truth, if you give me your orders absolutely to announce the miracles of St. John in Galicia, and of Our Lady of Atocha, and of Maria d'Agreda, who, in her ecstasies, exhibited her hinder parts to the little boys, tell me how I am to deal with those refractory persons who shall presume to entertain doubts? Will it be necessary for me to edify them, by putting them to the question ordinary and extraordinary? When I happen to fall in with some young Jewesses, ought I to enjoy them in a carnal way before I conduct them to the flames? And when they are brought to the stake, have I not a right to possess myself of a thigh or a buttock to feast on at supper, to which I may invite some young wenches of the true catholic faith? I wait for the honor of your reply.

DOMINICO ZAPATA.

Zapata having waited in vain for an answer, set himself about preaching simply on the subject of the Deity. He proclaimed to men the benevolent Author of Nature, the Liberal Remunerator, the Just Punisher, and Merciful Pardoner. He disengaged the important truths from the mass of falsehood; he separated religion from fanaticism; he taught and practised virtue. He was mild, benevolent, and modest; and was, according to the custom, burnt at Valladolid, in the year of grace, 1531.

Let us pray for the soul of Brother Zapata.

## NEW YORK, SATURDAY, NOVEMBER 17, 1827.

LECTURES DELIVERED AT THE FREE PRESS ASSOCIATION.

On the Inconsistencies, Absurdities, and Contradictions of the Bible. By the Secretary.

LECTURE EIGHTH.

*Continued from page 250.*

"V. S. And Cain talked with his brother: And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Here, then, are the dreadful consequences of that *partiality* which God evinced on the very first act of religious worship said to have been paid to him. The unjust preference given to Abel rouses the indignation of Cain; a quarrel ensues, and murder is the consequence. A religion, said to have a merciful and just God for its author, represents him, in its very commencement, as a hater of justice—a partial, cruel, vindictive tyrant—whose laws, instead of establishing peace and concord on earth, deprave the heart; excite to the commission of the most terrible crimes; transform mankind into ferocious beasts; the most monstrous passions into divine attributes; and ascribe to Deity, as perfections, what constitute the most horrid enormities among men.

Having this example constantly before them, the clergy have at all times promoted dissention, war, and bloodshed for the sake of religion. True to the maxim "I came not to send peace on the earth, but a sword," have they not frequently torn in pieces the bonds of filial and paternal affection, and converted them into inexorable fury and hatred! How often have they nerved the arm of the brother against the brother—of the father against the son, and the son against the father. How often have they destroyed all peace and unanimity in society, and produced the most afflicting ravages! And all this in imitation of the example of a sanguinary deity, who, to evince his despotic disposition, his caprice, and how much he is gratified with scenes of blood, instituted a form of religion, which, in its very outset, caused the murder of one of its votaries, whose manner of worship did not happen to please him.

The author of the book of Genesis, supposing it necessary to inflict some punishment on Cain, represents the Lord as inquiring of the murderer where his brother was, as if omnipotence stood in need of such information. Even after the blood of the deceased is said to have cried from the ground, God could not understand the import of this cry until he had examined the criminal. "And the Lord God said unto Cain, Where is Abel thy brother?" Cain having denied all knowledge of him, the Lord, affecting great wrath at so atrocious a deed, thus denounces him: "And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield to thee her strength: a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out, this day, from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should slay him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city after the name of his son Enoch."

So far from this passage warranting the opinion which some have entertained, that Cain was *punished* for murdering his brother, it seems to imply that this bloody deed rendered him an object of greater consideration with the Almighty than he was before. At first, no doubt, the Lord utters curses on his head—tells him that the earth would be unproductive under his cultivation—and pronounces him a fugitive and a vagabond. But, if the earth had not produced, how came Cain to obtain a subsistence? And, if he was really a fugitive and a vagabond—words which imply a wandering, unsettled, and disreputable life—how came he to prevail on any decent female to marry him? How did he persuade other people to assist him, not only in building a city, but to associate with such a reprobate? And how came Cain himself, notwithstanding the fiat of omnipotence, to get rid of his fugitive and vagabond habits so effectually as to be capable of planning and superintending the building

of a city, and to devote himself to domestic habits? All this surely bespeaks the reverse of punishment. But the *mark* on his forehead. What then? We are not told what that mark was. It must certainly have been something better calculated to render him a desirable object, than an object of terror; because, instead of pointing him out as a murderer, meriting punishment, it acted as a talisman, to prevent every one who saw it from injuring his person. It is said that he "went out from the presence of the Lord." This would seem to imply that God does not possess omniscience, and that there are parts of the earth which are beyond his sight—an opinion that seems to be countenanced by his descending into the garden of Eden to seek for Adam, and his paying occasional visits to our globe to ascertain by actual observation the condition of man.

But the most extraordinary circumstance is, how Cain got a wife, and found people to assist him to build a city at a time when there were only *three* inhabitants on the face of the earth—Adam, Eve, and himself; for it is not until we come to the fifth chapter of Genesis we find it stated that Eve was delivered of her *third* child. The obvious conclusion is, that there must have been other people on the earth besides the descendants of Adam and Eve, from among whom Cain selected a wife. Even according to the Bible story, there is reason for believing that the author of the first four books of Genesis intended to give an account of *two* different creations of human beings. The first he makes the head of the whole human race; and the second, to flatter the vanity of the Jews, he makes to be the head of their family, whom God had created to teach the surrounding nations that he wished, by giving them a distinct origin, to distinguish his favorite people. In the 1st chapter of Genesis, man is said to have been formed by the *word of God*. No restrictions were imposed on this creation as to food. "Behold, I have given you every herb bearing seed upon the earth, and *all trees*, which have in them seed according to their kind, that it may be to you for meat." In the 2d chapter, Adam is said to have been formed of the *dust of the earth*; and he is expressly prohibited from eating of a certain tree, under pain of death.

In the first creation, man and woman were formed *at the same moment*, and the sexes distinguished by the terms *male* and *female*. But it was not till after a helpmate could not be found for Adam that God said, "Let us make a helper like unto himself;" and having lulled Adam asleep, a rib was taken from his side, and a being made of it, which Adam, and not her maker, called *woman*.

Taking this view of the subject, we have two distinct creations, which easily reconciles the difficulty respecting Cain's wife: but then it goes to destroy the Christian dogmas founded on the fall of Adam. Were it to be admitted that there have been men on the earth who descended from a different parent, the doctrine of Jesus dying for the whole human race would fall to pieces. This is, doubtless, a dilemma into which Christianity would be involved. But it is not our province to reconcile contradictions. Either it is true that there were other people on the earth besides Adam and Eve and their descendants, or the story of Cain's marriage, and his building a city, must be considered a fable. If, on the

contrary, as the text plainly imports, there were people then existing in a different part of the world, it follows that the doctrine of all men having sinned in Adam, and of atonement made for them through the sacrifice of Jesus, must be abandoned. There is no escaping from this alternative.

But, leaving it to the priesthood to clear up this point, it cannot admit of a dispute, much less a denial, that the story of Cain and Abel is the Egyptian story of Typhon and Osiris, which the writer of Genesis has evidently copied. Cain and Abel are brothers: so are Typhon and Osiris. In like manner, Typhon, who is the elder, kills Osiris the younger. The story is an allegory on darkness and light. Typhon, the elder brother, is darkness, because darkness was supposed to be more ancient than light. Osiris is the good light, who rules during the summer months, and brings forth the fruits of the earth, and is the favorite, as Abel is said to have been, for which Typhon hates him. And when the winter comes, and cold and darkness overspread the earth, Typhon is represented as having killed Osiris out of malice, as Cain is said to have killed Abel.

Thus, in every step of this inquiry, new and incontrovertible proofs offer themselves in support of the mythological origin of Christianity, and of its being, with some slight alterations, a compound of the Persian, Hindostan, and other oriental religions, that existed, and influenced millions of human beings for ages before the Jews, even according to their own writings, were recognised as a people. Is it not a deplorable fact, and one which marks the bigotry and ignorance now prevailing, that, although Christians of all denominations cordially agree in execrating the descendants of Abraham, they are all equally zealous and united in maintaining, that the sacred books of the Jews, which so clearly betray the source whence they came, are nevertheless of divine origin. To accuse a people of being ignorant, credulous, and incorrigible, the enemies of God, whose eternal reprobation they had incurred, and with the same breath to extol their books as models of perfection, and that on their own word, too, is an anomaly that cannot be reconciled with any ideas of the existence of a general disposition to acquire correct knowledge. Why is it that mankind are thus wedded to opinions which, were they to reflect only for a moment, would appear in all their native deformity? Why is it that they persist in being hoodwinked, and consider those their enemies who would tear the bandage from their eyes, and show them the light? It is because the priesthood, who are enemies to all inquiry, have had the charge of forming their minds in infancy, and have succeeded by terror in persuading them that to doubt the mysteries of religion would incur the displeasure of the Almighty in this world, and his eternal wrath in that which is to come. Amid this extensive depravation of intellect, this mental servility to the most arrogant and useless body of men that can infest society, it must be a source of pleasure to all intelligent minds, that the efforts we are making to disseminate correct principles are every day attended with the most cheering results; and that there does not at this moment exist a doubt, if we persevere in our present course, that the triumph of these principles will be completed much sooner than the most ardent friend of mental improvement now anticipates.

279.



**MISCELLANEOUS.**

*The Bible.*—The following chapters and verses, selected from the Old and New Testament, are particularly recommended to all serious, modest, virtuous, and moral females, and to the patronesses and female supporters of Bible Societies, being portions of the book which they strenuously recommend, as containing the only *pure* system of morality, and the best calculated for the moral instruction of the youth of both sexes, but more particularly the female sex.

**OLD TESTAMENT.**

	Chapters	Verses		Chapters	Verses
Genesis . . . . .	16	1 to 16	2 Kings . . . . .	9	8
	19	8 36	Esther . . . . .	3	4
	20	1 18	Job . . . . .	31	9 10
	30	14 18	Proverbs . . . . .	30	15 20
	34	1 31	Songs of Solomon	1 to 8	
	35	22	Isaiah . . . . .	3	17
	38	8 30		47	1 3
	39	7 18	Jeremiah . . . . .	3	1 9
Leviticus . . . . .	15	15 33		5	7 8
	18	1 30		11	13 15
	20	1 27		13	26 27
Numbers . . . . .	25	1		30	6
	25	6 8		31	22 27
	31	17 35	Ezekiel . . . . .	4	1 17
Deuteronomy . . . . .	22	13 30		16	1 63
	23	1, 13, 17, 18		22	9 12
	25	5 12		23	1 49
Joshua . . . . .	5			36	17
Judges . . . . .	19	1 30	Hosea . . . . .	1	1 11
	21	1 25	Joel . . . . .	2	20
1 Samuel . . . . .	25	1 44		3	3
2 Samuel . . . . .	11	1 27	Amos . . . . .	2	7
	13	1 39	Micah . . . . .	1	11
	16	20 23	Nahum . . . . .	3	4 6
1 Kings . . . . .	11	1 4	Habakkuk . . . . .	2	15 16

**NEW TESTAMENT.**

	Chapters	Verses		Chapters	Verses
Epistle of Paul to			1 Timothy . . . . .	5	11
the Romans . . . . .	1	25 to 28	Revelations . . . . .	2	20 22
1 Corinthians . . . . .	7	1 5		3	18
1 Timothy . . . . .	1	10			

**OLD TESTAMENT.**

Chapters to be read by all humane, moral, and reflecting persons, both male and female.

	Chapters		Chapters
Genesis . . . . .	34	1 Samuel . . . . .	15
Numbers . . . . .	31	2 Samuel . . . . .	12, 21
Joshua . . . . .	8, 10	1 Kings . . . . .	2
Judges . . . . .	4, 5, 20, 21	2 Kings . . . . .	10

*The Inquisition.*—Tavernier, in his Travels, inform us, that a man of letters, who had fallen into the hands of the inquisitors, said, that nothing troubled him so much as the *ignorance* of the inquisitor and his council when they put any question; so that he was inclined to believe that not one of them had really *read the scriptures!*

It was only as far back as the year 1761, that Gabriel Malagrida, an old man of seventy, was burnt by these *evangelical executioners!* His trial was printed at Amsterdam, 1762, from the Lisbon copy. And for what was this unhappy Jesuit condemned? Not, as some have imagined, for his having been concerned in a conspiracy against the king of Portugal. No other charge is laid to him in this trial but that of having indulged certain heretical notions, which any other tribunal would have looked upon as the delirious fancies of an old fanatic.

The people stand so much in fear of this diabolical tribunal, that parents deliver up their children, husbands their wives, and masters their servants, to its officers, without daring to murmur. The prisoners are kept for a long time, till they themselves turn their own accusers, and declare the cause of their imprisonment; for they are neither told their crime nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects.

The following passages from the narrative of Mr. Dellon, who had been thrown into the inquisition at *Goa*, and confined in a dungeon of ten feet square, upwards of two years, without seeing any person but the gaoler who brought him his victuals, except when he was brought to trial, for the *alleged crime of charging this merciful tribunal with cruelty*, afford a pretty tolerable idea how far such a charge might have been made with justice, and is truly descriptive of that dread sacrifice,

“which had with horror shock’d

“The darkest pagans, offer’d to their gods.”

“During the months of November and December, I heard, every morning, the shrieks of the unfortunate victims, who were undergoing the *question*. I remembered to have heard, before I was cast into prison, that the *Auto da Fe* was generally celebrated on the first Sunday in Advent, because on that day is read in the churches that part of the gospel in which mention is made of the *last judgment*; and the inquisitors pretend by this ceremony to exhibit a lively emblem of that awful event. I was likewise convinced that there were a great number of prisoners, besides myself; the profound silence, which reigned within the walls of the building, having enabled me to count the number of doors which were opened at the hours of meals. However, the first and second Sundays of Advent passed by, without my hearing of any thing, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars from the door of my prison. The *alcaide* presented me with a habit, which he ordered me to put on, and to make myself ready to attend him, when he should come again. Thus saying, he left a lighted lamp in my

dungeon. The guards returned about two o'clock in the morning, and led me out into a long gallery, where I found a number of the companions of my fate, drawn up in a rank against a wall: I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues more than the animated bodies of human creatures. The women, who were clothed in a similar manner, were placed in a neighboring gallery, where we could not see them; but I remarked that a number of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who these were: but I was afterwards informed that the former were the victims who were condemned to be burned, and the others were their confessors.

"After we were all ranged against the wall of this gallery, we received each a large wax taper. They then brought us a number of dresses made of yellow cloth, with the cross of St. Andrew painted before and behind. This is called the *San Benito*. The relapsed heretics wear another species of robe, called the *samarra*, the ground of which is grey. The portrait of the sufferer is painted upon it, placed upon burning torches, with flames and demons all around. Caps were then produced, called *carrochas*, made of pasteboard, pointed like sugar loaves, all covered over with devils and flames of fire.

"The great bell of the cathedral began to ring a little before sunrise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fe; and then they made us proceed from the gallery one by one. I remarked, as we passed into the great hall, that the inquisitor was sitting at the door with his secretary by him, and that he delivered every prisoner into the hands of a particular person, who is to be his guard to the place of burning. These persons are called parrains, or *godfathers*. My godfather was the commander of a ship. I went forth with him, and, as soon as we were in the street, I saw that the procession was commenced by the Dominican friars; who have this honor, because St. Dominic founded the inquisition. These are followed by the prisoners, who walk one after the other, each having his godfather by his side, and a lighted taper in his hand. The least guilty go foremost; and, as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream; for they made us march through the chief streets of the city; and we were regarded every where by an innumerable crowd of people, who had assembled from all parts of India to behold this spectacle; for the inquisition takes care to announce it long before, in the most remote parishes. At length we arrived at the church of St. Francis, which was, for this time, destined for the celebration of the Act of Faith. On one side of the altar, was the grand inquisitor and his counsellors; and on the other, the viceroy of Goa and his court. All the prisoners are seated to hear a sermon. I observed that those prisoners who wore the horrible *carrochas* came in last in the procession. One of the Augustin monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two

readers went up to the pulpit, one after the other, and read the sentences of the prisoners. *My joy was extreme when I heard that my sentence was not to be burnt, but to be a galley slave for five years.* After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the holy inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests, covered with flames and demons. An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a *slight blow upon the breast* from the alcaide, to intimate that they were *abandoned*. They were then led to the bank of the river, where the viceroy and his court were assembled, and where the faggots had been prepared the preceding day. As soon as they arrive at this place, the condemned persons are asked in what religion they choose to die; and, the moment they have replied to this question, the executioner seizes them, and binds them to a stake in the midst of the faggots. The day after the execution, the portraits of the dead are carried to the church of the Dominicans. The heads only are represented, (which are generally very accurately drawn; for the inquisition keeps excellent limners for the purpose,) surrounded by flames and demons; and underneath is the name and crime of the person who has been burned."

On reading the above account, we may be at a loss to decide which should most excite our indignation and surprise—the pitiful evasion which these wolves in sheep's clothing have recourse to, in order to avoid the imputation of shedding men's blood, by substituting fire and faggot for the more merciful operation of the axe,\* or that consummate hypocrisy manifested in the *affected pity* shown to their unhappy victims, when they deliver them over to the secular arm for punishment, after irrevocably sealing their fate!†

One would think, after what has been said, that no people could be sunk into such a state of mental degradation as not to hail, with the most enthusiastic rapture, the happy era which promised deliverance from so cruel and tyrannic a system! Yet, strange as it may appear, we are told that the humane and enlightened measure of the cortes, the *abolition of the inquisition*, was considered by the populace of Spain as *an infringement of their liberties!!!*

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*Church.*—A patent for hypocrisy; the refuge for sloth, ignorance, and superstition; the corner stone of tyranny. *Pigott.*

\* The inquisitors have chosen to punish heretics by FIRE, in preference to any other punishment, in order to elude a certain maxim; because, as they say, *Burning a man does not BREAK HIS BONES, or SHED HIS BLOOD!*

† The inquisitors, who are ecclesiastics, do not pronounce the sentence of death, but form and read an act, in which they say, that the criminal being convicted of such a crime by his own confession, is, with MUCH RELUCTANCE, delivered to the secular power to be punished according to his demerits. True indeed it is, that the tender mercies of the wicked are cruel!

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